



**Convegni**

*Atlante del Vicino Oriente antico*



# **Costeggiando l'Eurasia / Coasting Eurasia**

*Archeologia del paesaggio  
e geografia storica tra l'Oceano Indiano  
e il Mar Mediterraneo*

a cura di / edited by Marco Ramazzotti





Collana Convegni 71

Atlante del Vicino Oriente antico  
Opere collettanee 3

# Costeggiando l'Eurasia / Coasting Eurasia

*Archeologia del paesaggio e geografia storica  
tra l'Oceano Indiano e il Mar Mediterraneo*

*Primo congresso di Archeologia del paesaggio  
e Geografia storica del Vicino Oriente antico  
Sapienza Università di Roma, 5-8 Ottobre 2021*

a cura di / edited by Marco Ramazzotti



SAPIENZA  
UNIVERSITÀ EDITRICE

2024

Il volume è stato pubblicato con il contributo  
di PRIN 2022 - 022BTKA9Y: *Marshlands, islands and marine coasts.*  
*Social complexities, tribal alliances and human mobility between*  
*Southern Mesopotamia and Eastern, South-Eastern Arabia during*  
*the 3<sup>rd</sup> and 2<sup>nd</sup> millennium BCE* (coordinatore: prof. Marco Ramazzotti).

Copyright © 2024

**Sapienza Università Editrice**  
Piazzale Aldo Moro 5 – 00185 Roma

[www.editricesapienza.it](http://www.editricesapienza.it)  
[editrice.sapienza@uniroma1.it](mailto:editrice.sapienza@uniroma1.it)

Iscrizione Registro Operatori Comunicazione n. 11420  
*Registry of Communication Workers registration n. 11420*

ISBN 978-88-9377-343-0

DOI 10.13133/9788893773430

Pubblicato nel mese di ottobre 2024 | *Published in October 2024*



Opera distribuita con licenza Creative Commons Attribuzione –  
Non commerciale – Non opere derivate 3.0 Italia e diffusa in modalità  
open access (CC BY-NC-ND 3.0 IT)

*Work published in open access form and licensed under Creative Commons Attribution – NonCommercial –  
NoDerivatives 3.0 Italy (CC BY-NC-ND 3.0 IT)*

In copertina | *Cover image: l'Eurasia occidentale da immagine satellitare (Google Earth).*

# Indice

Prefazione	
<i>Marco Ramazzotti</i>	9
1. Introduzione	11
<i>Maria Giovanna Biga, Loredana Sist</i>	
2. Le iscrizioni reali sumeriche come mappe del regno	15
<i>Stefano Seminara</i>	
3. From Text to Landscape. Introduction to the historical geography of the Land of Sumer	27
<i>Edoardo Zanetti</i>	
4. Luban and Lumnan. New proposal for site localization in the region around Ebla – Tell Mardikh (Syria) during the Third Millennium BCE	47
<i>Ahmad Karbotly</i>	
5. La frequentazione preislamica della necropoli di Dibba al Bahya e le evidenze di direttrici commerciali e interazioni culturali intorno allo stretto di Hormuz agli albori del I millennio d.C.	63
<i>Francesco Genchi</i>	
6. 40 years of geoarchaeological activities of the University of Naples L’Orientale in the Arabian Peninsula. Remarks on some geoarchaeological contexts in their paleo-environments	81
<i>Romolo Loreto (with a contribution by Mattia Cozzolino)</i>	
7. Fra deserto e oceano: gli insediamenti di Maitan nel quadro del Neolitico dell’Oman meridionale (Rub al-Khali, Sultanato dell’Oman)	99
<i>Maria Pia Maiorano, Mohammed Al Kindi, Vincent Charpentier, Jérémie Vosges, Grégor Marchand, Federico Borgi, Martin Pickford, Tara Beuzen-Waller, Dominique Gommery, Said al-Huraizi e Ali Al-Mahri</i>	
8. Mapping the Early Bronze Age anthropological mobility in the southern fringes of al-Hajar Mountains through Artificial Adaptive Systems	119
<i>Guido Antinori, Federico Rabuffi</i>	

9. La sacralità della montagna nel paesaggio fisico e socioculturale degli Zagros occidentali 137  
*Gianfilippo Terribili*
10. Sacred topography of Elymaean mountains: the sanctuaries of Masjed-e Solēimān and Bard-e Nešāndeh and their landscape 161  
*Francesca Giusto*
11. L'edificio monumentale di Kangavar ed il paesaggio culturale degli Zagros centrali in epoca tardo-antica: note a margine di alcune attività archeologiche irano-italiane 179  
*Giulio Maresca, Morteza Garavand*
12. La comunità Yezida e lo spazio sacro. Fruizione e tradizione rituale dei Santuari Yezidi 193  
*Ghiath Rammo*
13. La ricerca archeologica italiana in Mongolia e Asia Centrale: esplorando il paesaggio fisico e culturale della Valle dei Laghi e delle montagne dei Gobi-Altai 211  
*Cecilia Dal Zovo, Bruno Marcolongo*
14. "Alte montagne, valli profonde, flutti tranquilli". Osservazioni su un *tòpos* letterario ittita 233  
*Rita Francia, Matteo Vigo*
15. From Țuṣpa to Apuni. An analysis of 8<sup>th</sup> century military campaigns in the northern border of Bia/Urartu 251  
*Roberto Dan, Marie-Claude Trémouille*
16. Arzawa in Pisidia: una terra fertile e ricca d'acqua, anello di congiunzione tra le aree dell'alto Meandro e l'Anatolia sud-orientale 265  
*Fabrizio Giovannetti*
17. La Valle del Lico. Un paesaggio anatolico in età ellenistico-romana 283  
*Francesco Guizzi*
18. The Diyala Region and the 'Territorial State of Kish' 297  
*Francesco Del Bravo*
19. Lettura del paesaggio propagandistico nelle narrazioni visive neoassire 315  
*Elena Asero*
20. Gerico: risorse, economia e commerci della città del III millennio a.C. 327  
*Lorenzo Nigro*
21. Brevi osservazioni sui confini dei regni transgiordani nell'Età del Ferro 345  
*Francesco M. Benedettucci*
22. La regione interna della Palestina a sud di Gerusalemme nella West Bank: recenti scoperte a Betlemme 351  
*Daria Montanari*



23. The Goddesses “ἀνακοιρανέουσιν ἐν πόντῳ καὶ ἐπὶ χθονὶ”. The role of the coastal Sanctuaries of the Mediterranean in the development of the land and sea landscapes: the case of Ras il-Wardija at Gozo (Malta)	363
<i>Federica Spagnoli</i>	
24. Chasing the water: a renovated analysis of settlement trends, land geography, and livelihood strategies of the Southern Levant communities in the Early Iron Age	383
<i>Maria Tamburrini</i>	
25. Elementi delle strutture difensive urbane nel paesaggio mineo: lessico, confronti e contesti d’uso	401
<i>Alessio Agostini</i>	
26. Una tribù preislamica in Transgiordania. Una nota su Ġaḏīma, re dei Tanūh, in un contesto linguistico e geografico nabateo	425
<i>Giuseppe Petrantoni</i>	
27. Influenze ellenistico-romane nei palazzi reali Nabatei	431
<i>Emanuela Borgia</i>	
28. The Via Nova of Trajan in Arabia	447
<i>Marcello Spanu</i>	
29. Il commercio nel Mar Rosso e le implicazioni religiose nel regno Nabateo	461
<i>Marika De Filippo</i>	
30. Studio e analisi del paesaggio archeominerario della regione del Moulouya	479
<i>Lorenza Ilia Manfredi, Pasquale Merola</i>	
31. Per una storia del pensiero pre-archeologico nell’Islam medioevale	497
<i>Leonardo Capezzone</i>	
32. Il paesaggio dell’Egitto nel Kitāb al-ifādah di ‘Abd al-Laṭīf al-Baġdādī	509
<i>Ahmed Fatima Kzzo</i>	
33. Il Vicino Oriente antico come strumento didattico per la conoscenza e la condivisione di un paesaggio umano, storico e geografico	515
<i>Irene Viaggiu, Barbara De Propris</i>	
34. L’Oriente negli occhi di un bambino. La storia e le storie come immagini del mondo	531
<i>Cristiana Pezzetta, Marta Rivaroli</i>	
Ringraziamenti	551



## 23. The Goddess “ἀνακοιρανέουσάν ἐν πόντῳ καὶ ἐπιχθονί”. The role of the coastal Sanctuaries of the Mediterranean in the development of the land and sea landscapes: the case of Ras il-Wardija at Gozo (Malta).

Federica Spagnoli

### Abstract

*The sanctuaries of Astarte disseminated along the coasts of the Mediterranean in ancient times attest the wide diffusion of the cult of the deity, with specific and shared features. According to the ancient sources, they played a pivotal role in maritime dynamics, since they signaled, with their light, the existence of a “ἐὐλιμήν”, literary a “shelter from the waves” (Ant. Pal. XIII: 3-4; Ant. Pal. XII: 9-10; Athenaeus, Deipnosophistae VII: 106). But the importance of these sacred places was far from over: the coastal sanctuaries of Astarte extended the control and protection of the Goddess also in the surrounding territory. The importance of these structures is thus twofold: towards the sea, they highlight the presence of a harbor or a shelter place, and towards the land, they influence the economic and social development of the surrounding region and the human landscape. The case-study of the Sanctuary of Ras il-Wardija at Gozo is emblematic of this double function of this cult place, as a guide for the maritime trades and a medium of social integration and economic development of the surrounding territory.*

**Key words:** Phoenician, Punic, Roman, Sanctuary, Astarte, landscape, environment.

### 23.1. Introduction

The promontory of Ras il-Wardija, on the northwestern cusp of the Island of Gozo holds one of the most spectacular temples of ancient Mediterranean dedicated to the Phoenician goddess Astarte.

The Phoenician-Punic Sanctuary of Ras il-Wardija dates to the end of 5<sup>th</sup>-4<sup>th</sup> century BC, and hosts an important cult of Astarte/Hera/Juno throughout the Roman period (3<sup>rd</sup> BC-2<sup>nd</sup> AD)<sup>1</sup>.

Ras il-Wardija was one of the main Mediterranean sanctuaries dedicated to the Great Goddess of sailors, along the ancient sea-route called “Route of the Great Islands” connecting the East and the West of the Mediterranean. This type of sanctuaries had the function of highlighting both landing places and dangerous branches

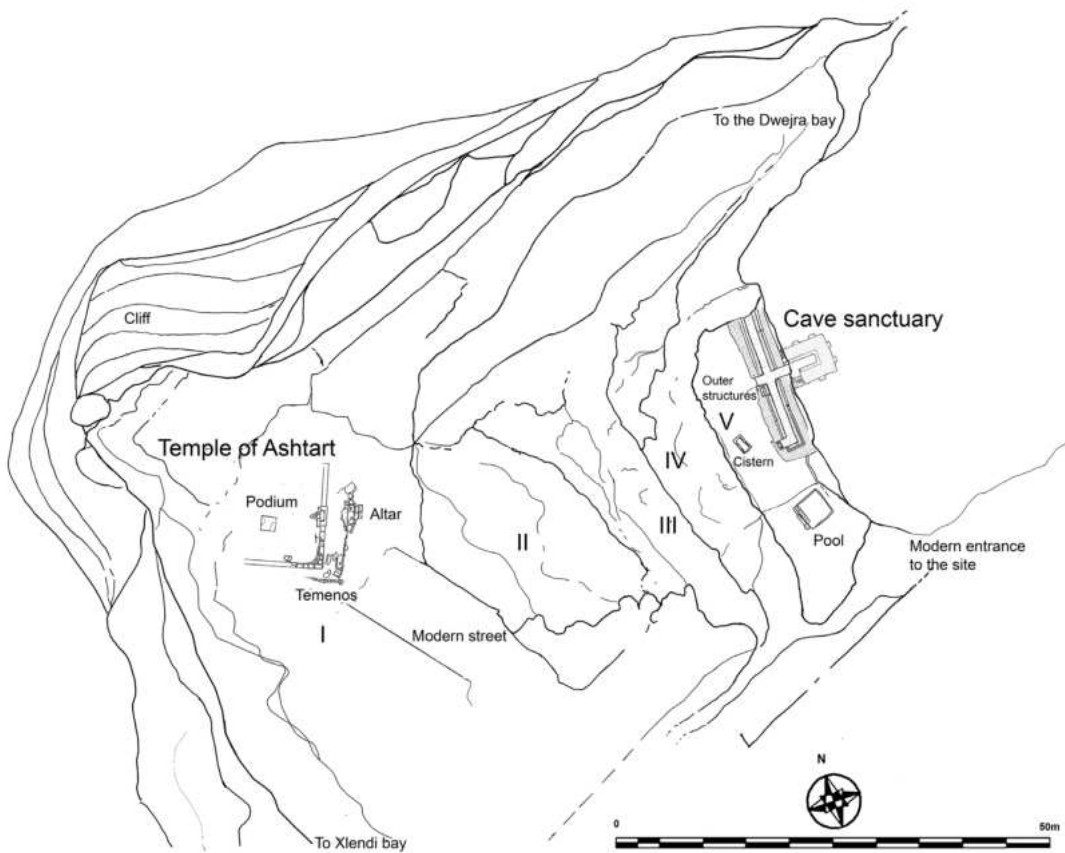
---

<sup>1</sup> The long period of use is one of the characteristics shared by many cave-sanctuaries in the Mediterranean. In this regard see Bertran López 2014, 822-823.

of navigation, as in the case of Wardija, the whiteness of the temple made the coast visible from far away.

The general plan of the sanctuary has been clarified by the excavations of the Italian Mission that operated in the site between 1963-1967 (Fig. 23.1). However, a further investigation of the structures with respect to the territory behind it, consisting of a large open space modeled by some small hills, a deep analysis of rites and cults worshiped in the sanctuary, and the overall chronology are still missing.

Sapienza University, thanks to a new agreement with the Superintendence of Cultural Heritage of Malta and Heritage Malta, aims at resuming the research activities at Ras il-Wardija, pursuing the study of the sanctuary and following new research paths, including the environment and the ancient landscape.



**Fig. 23.1.** General plan of the promontory of Ras il-Wardija. The sanctuary lays on five sloping terraces, and consists of two cult places, the Cave sanctuary on the fifth terrace and the Temple of Ashtart on the first terrace (Drawing F. Spagnoli).

## 23.2. Plan and architecture of the Punic-Roman Sanctuary of Ras il-Wardija

Excavations on the site<sup>2</sup> were resumed by the Sapienza Archaeological Mission to Gozo in 2021<sup>3</sup> aiming at clarifying the nature of the cult and the rituals by means of a reexamination of the archaeological remains and the analysis of pottery, objects, and architectural elements, to date only partially published<sup>4</sup>.

The sanctuary rests on five terraces sloping down towards the cliff overhanging the sea and includes two main buildings: the cave complex on the upper terraces and the Temple of Astarte, a large, square-block building with a monumental threshold on the lower terrace surrounded by a temenos. The sanctuary was in use from the 4<sup>th</sup> century BC until the Imperial Roman period (2<sup>nd</sup> century AD).

The cave complex on the upper terraces consists of a rock-cut cave and the ancillary structures in front and to the sides of the cave entrance (Fig. 23.2).

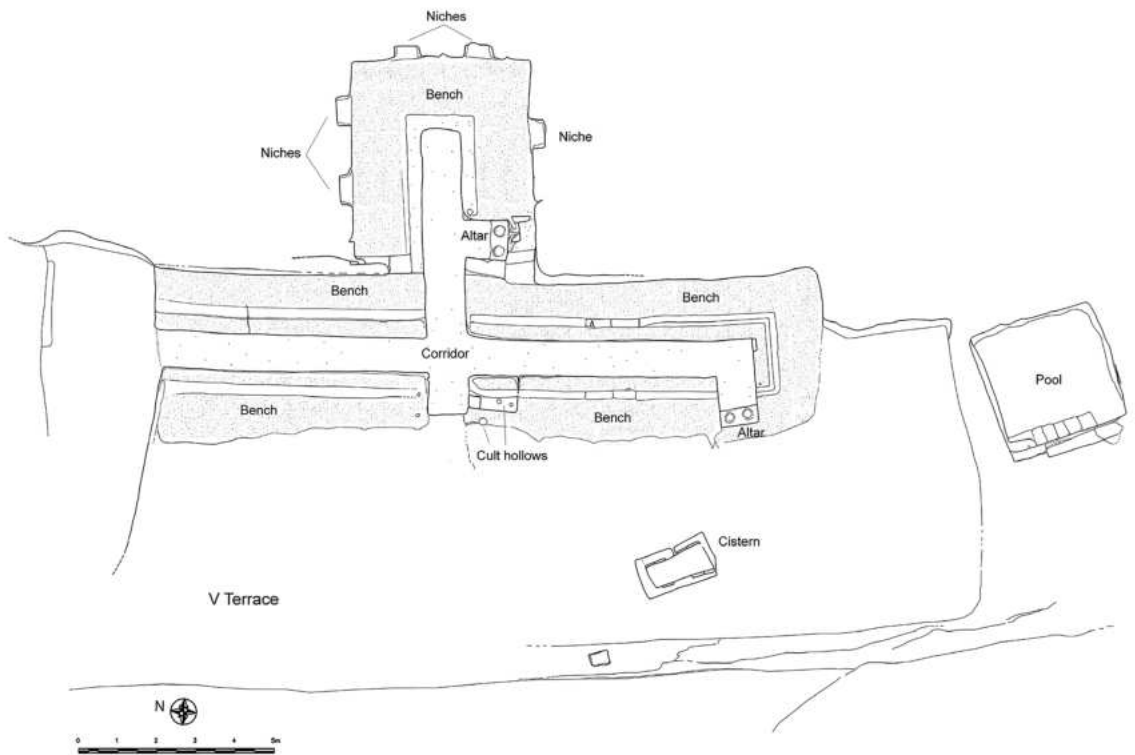


Fig. 23.2. Plan of the Cave sanctuary on the fifth terrace. In front of the cave are the ancillary structures (benches, altar and cult hollows) and the cistern, and to the south the sacred pool (Drawing F. Spagnoli).

<sup>2</sup> The site was excavated by the Italian Mission in Malta directed by Michelangelo Cagiano de Azevedo and Catia Caprino in the field between 1963 and 1967, and published in the series *Missione Archeologica a Malta 1964-1968*, but several aspects of the cult and ritual have not been thoroughly investigated.

<sup>3</sup> In 2021 the Sapienza Archaeological Mission at Gozo launched a multi-year research programme (Ras il-Wardija Project) thanks to a new agreement with Heritage Malta and the Superintendence of Cultural Heritage. The Project is aimed at the publication of the Italian excavations and at the enhancement of this important, but little-known, Punic-Roman sanctuary. The Project is financed by the 2021 and 2022 funds of the Italian Ministry of Foreign Affairs and International Cooperation for Archaeology - MAECI.

<sup>4</sup> Spagnoli 2022: 22-23.



Fig. 23.3. The interior of the Cave sanctuary, east and south sides. Against the south side is the altar with circular recesses and, behind it, the cavity for a stelae (Photo Sapienza Archaeological Mission at Gozo).

The cave is a rectangular chamber decorated by five framed niches. Leaning against the walls are three wide benches divided in the centre by a 1m wide corridor, carved into the rock, which continues outwards, where it intersects perpendicularly with another long transversal corridor, running the entire length of the rock wall (Fig. 23.3). Long benches are arranged on either side of the outer corridor<sup>5</sup>. Both inside the chamber and outside on the benches, are numerous circular cavities of different sizes, probably ritual “coppelle”, and two altars consisting of a stone slab with two circular hollows. Outside the complex in front of the cave a cistern for collecting rainwater supplied the sanctuary, while to the south is a pool employed for a cult use. The pool was accessed by a staircase on the west side (Fig. 23.4).

### 23.2.1. The Temple of Astarte

On the lower terrace arose the Temple of Ashtart, a rectangular building of stone blocks, with a large entrance aligned to a monumental structure in front of the threshold<sup>6</sup>, consisting of two stone slabs with two circular recesses, surmounted by two squared blocks on the east side, and two more blocks, higher up, now lost, placed above a shallow platform<sup>7</sup> (Fig. 23.5).

The temple is surrounded by an outer wall, interpreted as a sacred precinct (temenos). In the inner corner of the temenos a limestone stone in the shape of a pyramidion

<sup>5</sup> Spagnoli 2022: 23-24, with previous bibliography.

<sup>6</sup> Tamassia 1966: 147-150.

<sup>7</sup> Tamassia 1967: pl. 72:2; Caprino 1968: 87-88.



Fig. 23.4. The sacred pool with access steps. In the background on the left the cistern with rectangular opening, on the right the external corridor and ancillary structures, from the south (Photo Sapienza Archaeological Mission at Gozo).

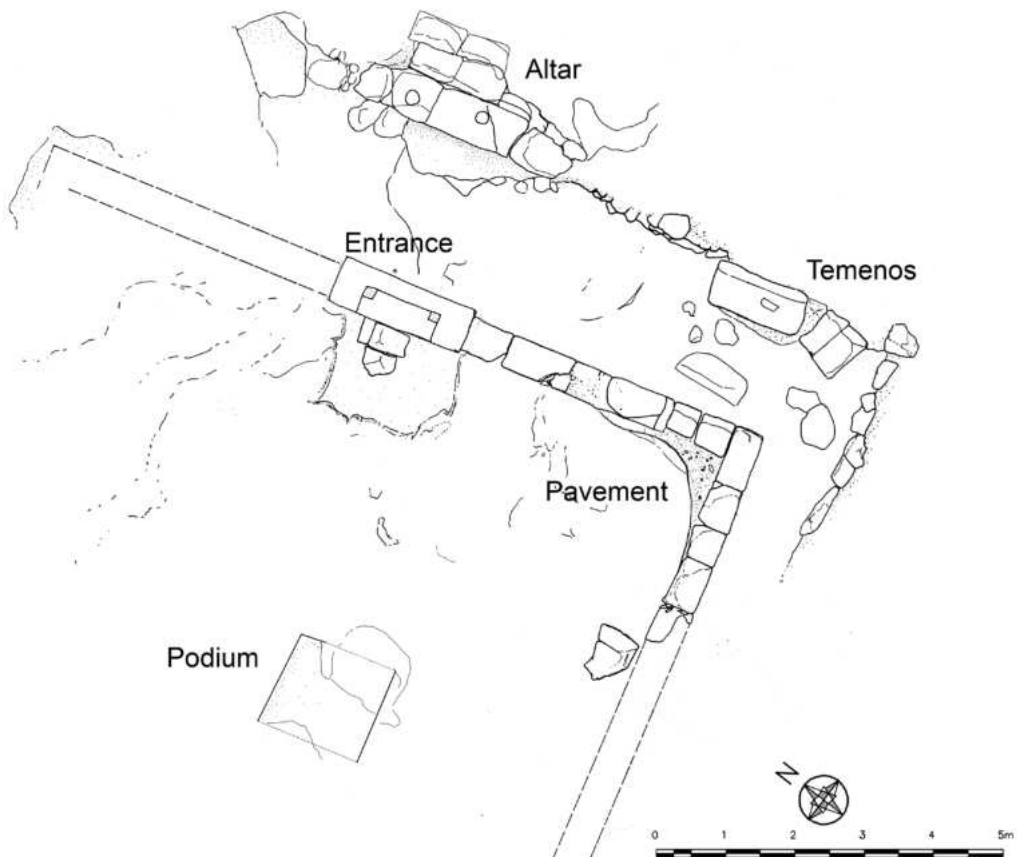


Fig. 23.5. Plan of the Temple of Ashtart on the first terrace (Drawing F. Spagnoli).



Fig. 23.6. The Temple of Ashtart and the monumental altar on the first terrace, in the background the temenos, from north-west (Photo Sapienza Archaeological Mission at Gozo).

was found<sup>8</sup>. All the structures on the first terrace have the same East-West orientation as the cave complex; the dimensions of the threshold suggest a monumental size of the building, which was much larger than the part preserved today. The temple was built with local stone blocks laying directly on the rock soil, which was covered with a floor of limestone marl mixed with marble fragments, while the walls were covered with plaster<sup>9</sup>. The walls of the temple were plastered both inside and outside and enhanced with plastic decorations<sup>10</sup>. The outer structure, traditionally interpreted as an altar<sup>11</sup>, and the monumental threshold were aligned with another structure inside the temple, originally located in a square recess cut into the pavement, measuring 1 m for a depth of 8 cm (Fig. 23.6).

The square hollow probably hosted a pedestal or podium that supported the cult image of the deity<sup>12</sup> (Fig. 23.7).

<sup>8</sup> RW S-20: Tamassia1967: 104, pl. 75:3-4.

<sup>9</sup> Tamassia 1966: 151.

<sup>10</sup> Tamassia 1967: 105-106.

<sup>11</sup> Tamassia 1967: 100-102, pl. 72:1. In fact, the presence of two perforated slabs recalls the thresholds of the Maltese Prehistoric temples and suggests that this structure was the doorway to the temenos: Azzopardi 2017: 40-42.

<sup>12</sup> Spagnoli 2022: 24-25.





Fig. 23.7. The square recess cut into the pavement at the centre of the Temple, probably hosting a lost podium, from the south (Photo Sapienza Archaeological Mission at Gozo).

### 23.3. The sanctuaries of Astarte in the Mediterranean: methodological issues and open questions

The sanctuaries of Astarte dotted along the coasts of the Mediterranean in ancient times attest the wide diffusion of the cult of the deity, with specific and shared features, and trace a kind of “sacred geography” that remains as a guide for sailors also in Late Antiquity and Medieval times. According to the ancient sources, the sanctuaries dedicated to Astarte – Aphrodite in the Greek devotion – played a pivotal role in maritime dynamics, since they signaled the existence of a “εὐλιμήν”, literary a “shelter from the waves” for the sea workers (ἐργάται ἀλός) (Ant. Pal. XII: 9-10), as the nearby Dwejra Bay for the coast of Wardija. However, the importance of these sacred places was not limited to that: the coastal sanctuaries of Astarte extended the control and protection of the Goddess not only at the sea but also on the mainland (ἀνακοιρανέουσιν τοῦτο καὶ ἐν πόντῳ καὶ ἐπιχθονί: Ant. Pal. XIII: 3-4; Athenaeus, *Deipnosophistae* VII: 106). Ancient authors report that the Goddess was venerated as “Euploia, Pontia, Limenia, Epilimenia” (Poseidippos 119, ed. Austin, Bastianini), highlighting the maritime vocation of the sanctuary of Ras il-Wardija, as the topographical evidence confirms<sup>13</sup>: due to its prominent position, the sanctuary was clearly visible from the sea (Fig. 23.8) and was visually connected to Ras ir-Raḥeb, on the plateau of Bahrija<sup>14</sup>, a sister sanctuary on the same coastal side but on the island of

<sup>13</sup> Azzopardi 2017: 19.

<sup>14</sup> Hassam 2020: 105.

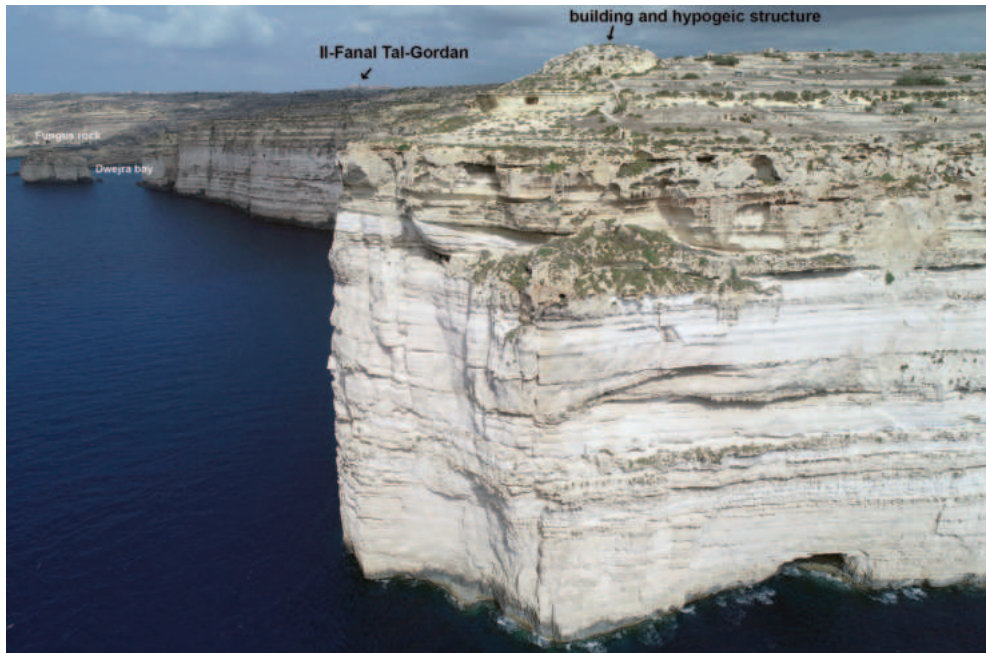


Fig. 23.8. Drone view of the sanctuary from the south-west, with indications of the hill dominating the sanctuary and the hill of the Gordan lighthouse in the background (Photo Sapienza Archaeological Mission at Gozo).

Malta. Due to their location, the two shrines were a kind of landmark visible from the sea<sup>15</sup>, useful for sailing routes along the western part of the Maltese archipelago, in a treacherous stretch of windswept coastline with strong sea currents and high cliffs<sup>16</sup>. The lighthouse function of the two shrines is also made plausible by the presence, between the two promontories, of the important port of Xlendi, a prominent trading hub in Gozo during the Punic, Roman and later periods. Ras il Wardija and Ras ir-Raheb<sup>17</sup> were probably included in a signaling and control system<sup>18</sup> that also involved other lighthouses, such as the one on Il-Fanal tal-Ġordan hill (§23.5.2), visible from the Wardija promontory.

However, it is necessary to reconsider this type of sanctuary according to a “land-based perspective” of the cult, often not emphasized in past studies. This opens up two scientific questions on the nature and the religious field of the cult worshiped at Ras il-Wardija Project:

1. What kind of rituals were expressed in the sanctuary, and how does the devotion to Astarte materialize?
2. Which is the relation between the sanctuary and its hinterland, and which was its role in the exploitation of the surrounding resources?

<sup>15</sup> Azzopardi 2017: 22-23.

<sup>16</sup> Spagnoli 2022: 21.

<sup>17</sup> The Punic sanctuary of Ras ir-Raheb arose from an earlier megalithic temple of the 2<sup>nd</sup> millennium BC (Buhagiar 1989: 69).

<sup>18</sup> A possible lighthouse was at Wardija Ta' San Ġorġ, a Late Bronze Age fortified village on the promontory of Gebel Ċiantar, south western coast of Malta (Trump 2004: 262-263).

The research conducted by the Sapienza Archaeological Mission at Gozo aims to answer these questions by investigating the nature of the cult and the relationship of the sanctuary with the surrounding area.

### 23.4. The nature of the cult worshiped at Ras il-Wardija

The interpretative problems related to the sanctuary concern both the attribution of the sanctuary to the divine couple Astarte and a male chthonic deity<sup>19</sup>, an issue that has been debated over a long period, and those aspects of the rituality and the offering rules carried out, which were not clarified by the excavations in the 1960s. The preliminary analysis carried out by the Sapienza Archaeological Mission in the 2022 study campaign on the unpublished materials found at the site, however, has partially clarified these aspects.

#### 23.4.1. Attribution of the cult

The identification of the titular deity of the sanctuary is a question that has long been debated. Catia Caprino, who directed the excavations in the 1960s, proposed, on the basis of several clues, such as the position of the sanctuary on the promontory, and the stelae and the pyramidion RW-S20, the attribution of the cult to Astarte<sup>20</sup>. Recently, George Azzopardi has suggested that a male deity was also worshiped in the sanctuary, a Phoenician Baal/Shadrappa who during the 4th-3rd century BC took the form of a Greek deity identified with Dionysus<sup>21</sup>.

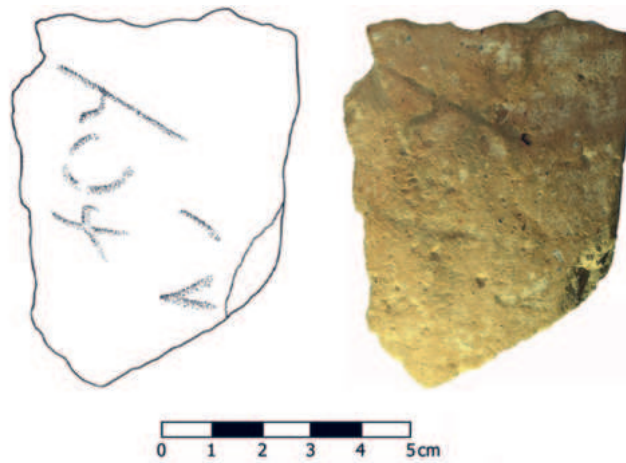


Fig. 23.9. The dedication *l's[ʔ] rt*, «to As[t]arb», incised on the sherd W51/4 (Photo Sapienza Archaeological Mission at Gozo, drawing D. Iorio).

The confirmation that the sanctuary was dedicated to the Goddess came unexpectedly in the May 2022 Mission, in which the Sapienza Archaeological Mission started to process the materials of the sanctuary. During the works, a number of fragments

<sup>19</sup> Azzopardi 2017: 53-57; Spagnoli 2022: 26.

<sup>20</sup> Caprino 1968: 93-94.

<sup>21</sup> Azzopardi 2017: 62.

were found that had Punic letters engraved before firing, suggesting these were manufactured for an exclusive use in the sanctuary. These letters compose complete or abbreviated votive inscriptions bearing the name of the goddess Astarte. They report the canonic dedicatory formula *l'Štrt*, to Astarte (Fig. 23.9) in the typical Punic-Maltese script<sup>22</sup>, and confirm the earlier assumptions about the attribution of the cult. Some of the pottery fragments with inscriptions, belonging to cups, jugs and pots, are quite similar to those found at Tas Silġ (Fig. 23.10), the great sanctuary of Astarte of Malta located in the south of the island near the bay of Marsaxlokk<sup>23</sup>. This discovery opens up a twofold research perspective: on the one hand it makes it possible to suppose a link, the nature of which is still to be clarified (only religious or also political?) with the Maltese sanctuary, and on the other it offers useful data for the identification of the centers of production of goods (in this case ceramics) connected to the sanctuaries, which are thus configured not only as religious poles but also as organisms capable of conveying productive and commercial activities.

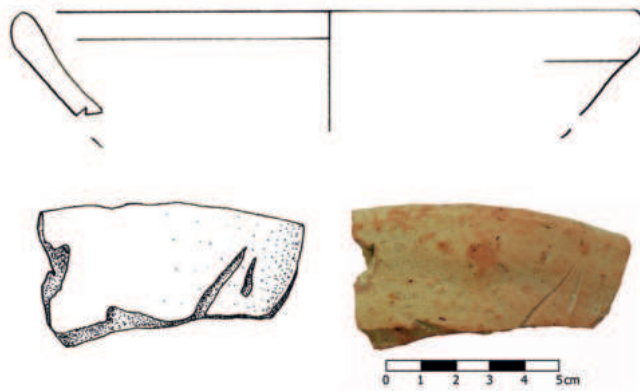


Fig. 23.10. Punic letter *taw* incised on the bottom of the dish W53/5 (Photo Sapienza Archaeological Mission at Gozo).

### 23.4.2. Rituals and offering rules

The study of the ceramic classes and vase typologies used in the sanctuary of Ras il-Wardija revealed a predominance, both in the Punic period (late 5<sup>th</sup>-3<sup>rd</sup> century BC) and in the Roman period (2<sup>nd</sup> century BC-2<sup>nd</sup> century AD), of tableware (Fig. 23.11:4-6), and fire pottery, followed by storage and transport pottery. Tableware ceramics consist mainly of plates, cups and pottery vessels of local production and standardized types<sup>24</sup>. The pots and pans, on the other hand, are both locally produced and imported<sup>25</sup> and range in size from 18 to 27 cm. The massive presence of these ceramic types in the sanctuary offers indications on the rituals practiced there: they were in fact used for the ritual banquets celebrated in the sanctuary, probably in a collective form, as the strong standardization of the ceramic types, and the size of the pots and pans, suitable for serving food for many people, would show.

<sup>22</sup> Amadasi Guzzo 2004: 289-290, fig. 6; Piacentini 2019: 1064, fig. 10.

<sup>23</sup> Amadasi Guzzo 1969: Malta 9; Bonanno 2022.

<sup>24</sup> Quercia 2011: 439, fig. 2: 2.

<sup>25</sup> A few fragments of "Pantellerian Ware" are recorded: Baldassarri 2010: 101, pl. 24:7.3a, type 7.

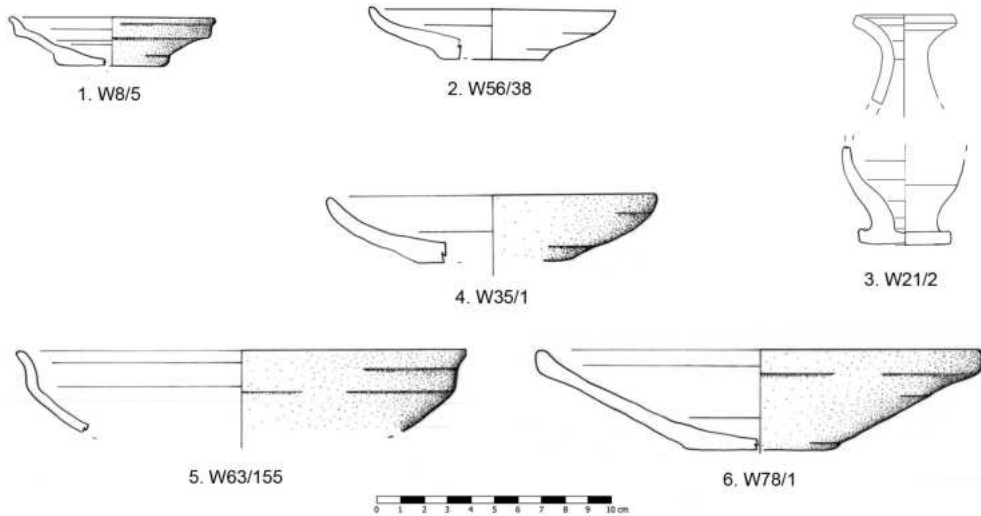


Fig. 23.11. Miniature ware (1-3) and Tableware (4-6) from the sanctuary of Ras il-Wardija, (Drawings D. Iorio).

The storage vessels are represented by the large ollae with a pyriform body and rounded rim typical of the Maltese Punic production of the 4th century B.C., which persisted, without significant morphological variations, into the Roman period<sup>26</sup>. Regarding the use of these vessels, we can assume that they mainly contained water, which had to be brought into the sanctuary as there are no freshwater springs in the vicinity of the site.

Transport amphorae are represented by Carthaginian amphorae from the 4th-3rd century BC<sup>27</sup>, Greek Italic amphorae from the 3rd century BC<sup>28</sup> and Roman amphorae of Dressel types 1, 2-4<sup>29</sup>, Dressel 43<sup>30</sup>, and Dressel 6<sup>31</sup>, dated back from the 3<sup>rd</sup> century BC to the 1<sup>st</sup> century AD. The variety of the productions, coming from different areas of the Mediterranean<sup>32</sup>, shows the extensive trade circuit in which the island of Gozo was involved in Punic and Roman times. The amphorae types attested were usually used to transport wine, olive oil and garum<sup>33</sup>, a traditional Punic sauce produced by salting fish that was also highly appreciated by the Romans, and this data informs us, albeit partially, about what foodstuffs were consumed during the rituals in the sanctuary.

As far as the offering regime is concerned, however, an important indication is provided by another ceramic production found at Ras il-Wardija, that of Miniature ware.

<sup>26</sup> Ciasca 1985: 22-23, fig. 3.

<sup>27</sup> Ramón Torres 1995: 205-206, fig. 74: 4-a.

<sup>28</sup> Olcese 2004: 178-179, figs. 3.1-3.2.

<sup>29</sup> Iavarone, Olcese 2013.

<sup>30</sup> Caravale, Toffoletti 1997:166.

<sup>31</sup> Lund 2000.

<sup>32</sup> Auriemma, Quiri 2004.

<sup>33</sup> In order to give a more precise answer to this question, the Mission, in agreement with the Superintendence of Cultural Heritage of Malta, took ceramic samples for the analyses of volatile molecules and organic residues contained in the ceramic body (Sapienza Progetto Medio 2022, “Chemical Investigation of Ancient Pottery to Detect Organic Compounds from Residual Material: An Archaeometric Approach”, funded).

This includes saucers, cups and oil bottles, almost all of which were ritually de-functionalized, i.e. the plates and cups broken in half (Fig. 23.11:1-2), the oil bottles cut to divide the body from the neck and rim (Fig. 23.11:3). Thus modified, these were given as votive offerings to the deity. This fact, combined with the discovery, in the area of the sanctuary, of stelae and baetyls during the 2021 excavation campaign, helps us reconstruct one of the ritual actions practiced in the sanctuary: the on-site, probably collective consumption of food and the individual offering of foodstuff to the deity/deities in votive deposits, indicated by a marker, consisting of baetyls, cippi and stelae. The sacred landscape, ritual and offering rules that emerged for Ras il-Wardija must therefore not have been very different from that of coeval sanctuaries, such as the C3 Sanctuary in Motya (Sicily)<sup>34</sup> or the open-air cult area of Tell Sukas in Syria<sup>35</sup>.

### **23.5. The sanctuary and its hinterland: strategic and economic entanglement**

A re-contextualization of the sanctuary within the environmental dynamics of the territory surrounding the cult place, led to the recognition of the socio-cultural implications of the cult of the Phoenician Astarte in this territory. Due to its dominating position at the top of the Wardija promontory, the Sanctuary is naturally projected towards the sea, from where it was visible even from a great distance. The Sanctuary was in visual contact with Ras ir-Raḥeb, a Maltese coastal sanctuary with similar characteristics: the two sanctuaries signaled to seafarers the route to follow along the south-western side of the Maltese archipelago, a dangerous stretch of sea due to strong currents and high cliffs<sup>36</sup>. Another point of this landmark system in visual connection with the promontory of Wardija, was the Il-Fanal tal-Ġordan hill, where the Sapienza Archaeological Mission at Gozo identified possible traces of an ancient occupation (see §23.5.2). The Sanctuary, therefore, was embedded in a network of contacts in the territory. In order to clarify the nature and the wideness of this entanglement, the Sapienza Archaeological Mission carried out a survey around the sanctuary and towards the east and north of the promontory.

#### **23.5.1. The survey of the sanctuary area and the eastern hinterland (UR1-UR9)**

The in-depth exploration of the hillside above the sanctuary to the east (UR1) revealed the presence of a block structure, of which a few wall alignments can be distinguished, in the center of which is a pit partially covered by weedy vegetation (Fig. 23.12). It is known in the literature that a signal post from the Knight's Period arose on the Wardija promontory, but the ceramic materials collected in the vicinity of the structure indicate an earlier use, contemporary to the sanctuary, between the 4<sup>th</sup> BC and 2<sup>nd</sup> AD (Fig. 23.13). The structure has never been documented or excavated, so the layout and function, and above all the relationship of the structure

<sup>34</sup> Nigro 2009: 703-706; Spagnoli 2019: 244-245; Spagnoli 2023:861-863.

<sup>35</sup> Sala 2020: 152.

<sup>36</sup> Buhagiar 1989; Azzopardi 2017: 19-20.



**Fig. 23.12.** Globigerine blocks on the top of the hill dominating the sanctuary from the east. In the background the pit, covered by wild vegetation (Photo Sapienza Archaeological Mission at Gozo).

with the sanctuary, are still unclear. Due to its elevated position, the hill may have housed the lighthouse connected to the sanctuary, but only future research will be able to confirm this hypothesis.

This inland area has been occupied since ancient times: on the slopes of Ghagjin Abdul hill, 2.5 km east of the site, are natural caves used in the Neolithic period as



Fig. 23.13. Material from the survey of the coastal area south of the sanctuary (UR 1-3). The repertoire includes Punic, Roman and medieval pottery sherds (Photo Sapienza Archaeological Mission at Gozo).



Fig. 23.14. A view of the Dwejra bay and the Fungus rock from the Neolithic caves of Chajin Abdul, from the east (Photo Sapienza Archaeological Mission at Gozo).



rock shelters<sup>37</sup> (Fig. 23.14); the survey to the top and at the foot of the hill revealed large areas frequented in the late Punic, Roman and Medieval periods. Around the sanctuary and in the mainland, the territory was exploited for agricultural production on artificial terraces. According to studies by the research team of the ERC *Fragrus* project<sup>38</sup> for Gozo and by Docter and others for Malta<sup>39</sup>, the terracing system for the agricultural exploitation of the islands of the Maltese archipelago dates back at least to the Late Bronze Age (facies of Borj in-Nadur, 1500-900 BC, and Bahrija, 900-700 BC): the artificial terraces allowed, in fact, a large-scale agricultural activity in a territory that was at times impervious and subject to a strong erosive action by atmospheric agents, especially the wind.

The occupation layout of the coastal area south of the sanctuary and the hinterland up to the Ghagin Abdul hill, according to the data detected by the survey, in the period of interest (4<sup>th</sup> century BC-2<sup>nd</sup> century AD), consisted in a scattered settlement system, consisting of large farming areas on terraces belonging to small settlements, such as rustic villas in Roman times.

### 23.5.2. The survey to the north (UR11-UR12)

The survey of a large inland area was aimed at shedding light on the occupation pattern of the northern sector of the island of Gozo, which is still poorly understood, and its possible relation to the sanctuary.

In the north, the survey focused on the hill of the modern lighthouse of Gordan, Il-Fanal Tal-Gordan (UR12), built in 1650 and a British stronghold in the Second World War. The archaeological interest of this location, which is about 5 km of line-distance north of Ras il-Wardija, is linked to its strategic position: the lighthouse can be seen from Ras il-Wardija and vice-versa (Fig. 23.15), and like the sanctuary, it is possible that it once housed a lighthouse, connected to the maritime signaling system that included both Ras il-Wardija itself and the Maltese sanctuary of Ras ir-Raheb.



Fig. 23.15. Landscape from the Gordan hill from the east side, with indications of the promontory of Ras il-Wardija (Photo: Sapienza Archaeological Mission at Gozo).

<sup>37</sup> Bonanno 1986: 21-23, figs. 7-8.

<sup>38</sup> Stoddart *et al.* 2020.

<sup>39</sup> Docter *et al.* 2012.



**Fig. 23.16.** Remains of a wall made of huge blocks of Upper Coralline stone on the northern side of the Gordan hill, from the north (Photo Sapienza Archaeological Mission at Gozo).

Actually, the surface survey on the site showed that this area has probably been occupied since the Prehistory, as some large blocks were found lined up to the north of the lighthouse (Fig. 23.16), and evidence of a later occupation in antiquity consists in scattered pottery sherds of Punic and Roman times.

A short distance, 450 m east of the Gordan hill, at Ta' Kangla, located between Ghasri and L'Gharb, another hill of archaeological interest was identified during the survey. The hill is in a very dominant position on the seascape and on the Gozitan hinterland. At its slopes there is a belt of megalithic blocks and cavities opened between which, probably caves used as rock shelters in Prehistoric times (Fig. 23.17), similar to those known from Ghajin Abdul.



Fig. 23.17. Rock cave on the north-eastern slope of the Ta' Kangla hill (Photo Sapienza Archaeological Mission at Gozo).

At the top of the tell, a circular structure (a silo?) excavated in the rock (Fig. 23.18) of the typical shape in use during the Bronze Age<sup>40</sup>, and walls made of medium-large blocks almost completely covered by wild vegetation, suggest the presence of a Prehistoric site (3<sup>rd</sup> millennium B.C.), while in the surrounding area, Punic and Roman pottery, as well as late Roman and Medieval materials scattered in the fields attest to an uninterrupted occupation over millennia of an area used for agricultural production, which is still cultivated today.



Fig. 23.18. Rock-cut circular structure (a silo?) detected on the top of the Ta' Kangla hill (Photo Sapienza Archaeological Mission at Gozo).

### 23.6. Conclusions

The continuation of excavations and research on the site of Ras il-Wardija by the Sapienza Archaeological Mission at Gozo has opened up paths of research to get a broader awareness of the historical and archaeological importance of this site. In the light of this research, some of the salient

<sup>40</sup> Trump 2004: 186; Cardona, Zammit 2020: 165-169.

religious aspects of this cult place are now emerging, considering on the one hand to its maritime function due to its topographic position, and on the other to the importance in the rite of the agricultural environment in which it was located. In particular, the study of the ceramics with inscriptions has revealed an unprecedented link with the Tas Silġ sanctuary<sup>41</sup>, which makes it possible to assess the possibility of considering the cult of Astarte in Malta in terms of a proper “religious system” that included the two places of worship. In the hypothesis that identifies Ras il-Wardija with the sanctuary of Astarte mentioned in the Punic inscription called *Melitensia Quinta*<sup>42</sup>, we should reconsider the role of this sanctuary within the complex dynamics of the cult of Astarte of Malta, which was based in Tas Silġ<sup>43</sup>.

Future research will undoubtedly help to delineate all the issues related to this sanctuary which, although still unknown in many respects, has already begun to contribute to our knowledge of the cult of Astarte in Malta and throughout the Mediterranean.

## Acknowledgements

The Sapienza Archaeological Mission at Gozo - Ras il-Wardija Project received funding from the Italian Ministry of Foreign Affairs and International Cooperation (MAECI) for Archaeology in 2021, 2022 and 2023: I would like to express my gratitude to the Italian Ambassador to Malta H.E. Fabrizio Romano, to the Deputy Head of Mission Andrea Varischetti and the staff of MAECI Office VI – Archaeology for their precious support. The Sapienza archaeological Mission at Gozo benefited from the funding “Grandi Scavi d’Ateneo 2021” and “Grandi Scavi d’Ateneo 2023” of Sapienza University of Rome.

Sincere thanks to the Maltese partners of the Sapienza Archaeological Mission at Gozo - Ras il-Wardija Project, who have helped us in our work. Thanks to the Superintendent Dr. Kurt Farruja and the colleagues of the Superintendence of Cultural Heritage, in particular to Kevin Borda and Paolo Spadaro for sharing information and ideas, and to Cetty Parisi for restoring the RW vases. Thanks to the Director of Heritage Malta Noel Zammit, to David Cardona and Nicoline Sagona, with whom a project to enhance and promote the site is underway, and to George Azzopardi for his precious support. I’m grateful to Professors Maxine Anastasi and Nicholas Vella (University of Malta) for the fruitful discussions and their invaluable help.

Finally, a mention for the students of Sapienza University who participated passionately and with dedication in the Mission activities: to them goes my heartfelt gratitude.

<sup>41</sup> On the agrarian and fertility cults at Tas Silġ, see Vella 1987: 315-321.

<sup>42</sup> The so-called *Melitensia Quinta* is a Phoenician inscription on a marble slab found in 1855 (CIS I 132). The inscription is dated to the end of the 3rd-beginning of the 2nd century BC, and it mentions four temples in Gozo dedicated to various divinities including Astarte (Bonanno 2005: 79-80).

<sup>43</sup> The specificity of the cult of Astarte in the Maltese archipelago is attested by an inscription from Tas-Silġ reporting *ʿštrt ʿnm*, “Astarte of Malta”. The epiclesis *ʿnm* indicates Malta as the place of origin of the cult (Grottanelli 1982: 108-109; Bonanno 2022: 37).

## References

- Amadasi Guzzo, M.G., *Le iscrizioni fenicie e puniche delle colonie in Occidente*, Roma 1967.
- *Astarte fenicia e la sua diffusione in base alla documentazione epigrafica*, in G. Matilla Séiquer, A. Egea Vivancos, A. González Blanco (eds.), *El mundo púnico. Religión, antropología y cultura material: actas II Congreso Internacional del Mundo Púnico. Cartagena, 6-9 de abril de 2000*, Murcia 2004, 47-54.
- Auriemma, R., Quiri, E. 2004, *Importazioni di anfore orientali nell'Adriatico tra primo e medio impero*, in J. Eiring, J. Lund (eds.), *Transport Amphorae and Trade in the Eastern Mediterranean. Acts of the International colloquium at the Danish Institute at Athens, September 26-29, 2002*, Athens 2004, 43-55.
- Azzopardi, G., *Ras il-Wardija Sanctuary Revisited: A re-assessment of the evidence and newly informed interpretations of a Punic-Roman sanctuary in Gozo (Malta)*, Oxford 2017.
- Baldassarri, R., *La produzione della ceramica a Pantelleria e la sua circolazione in età tardo-Antica*, unpublished D. Phil. Dissertation, Università degli Studi di Sassari, 2010.
- Beltràn Lloris, M., 2021, *Ánforas romanas y contenidos. Notas historigráficas*, in D. Bernal, M. Bonifay, A. Pecci, V. Leitch (eds.), *Roman Amphora Contents Reflecting on the Maritime Trade of Foodstuffs in Antiquity Proceedings of the Roman Amphora Contents International Interactive Conference, Cadiz, 5-7 October 2015*, Oxford 2021, 7-27.
- Bonanno, A., *An Illustrated Guide to the Prehistoric Gozo*, Victoria 1986.
- Bonanno, G., *Astarte a Malta*, in D. Montanari (ed.), *Astarte: La dea dai mille volti; Catalogo della mostra, Museo del Vicino Oriente, Egitto e Mediterraneo, 9 marzo-4 giugno 2022*, Rome 2022, 35-39.
- Buhagiar, M., *Two Archaeological Sites: Ras ir-Raheb, Malta and Ras il-Wardija, Gozo*, *Melita Historica* 10, 1 (1989), 69-87.
- Caprino, C., *Ras il-Wardija (Gozo). Lo scavo*, in M. Cagiano de Azevedo, C. Caprino, Ciasca, A. Davico, R. Del Monaco, G. Garbini, B. Pugliese, M.P. Rossignani (eds.), *Missione Archeologica a Malta. Rapporto preliminare della Campagna 1967*, Roma 1968, 87-94.
- Caravale, A., Toffoletti, I., *Anfore Antiche. Conoscerle e identificarle*, Formello 1997.
- Cardona, D., Zammit, M.E., *The Bronze Age settlement at il-Qlejgha tal-Bahrija, Malta: notes on the rock-cut features*, in D. Tanasi, D. Cardona (eds.), *The Maltese Archipelago at the Dawn of History. Reassessment of the 1909 and 1959 excavations at Qlejgha tal-Bahrija and other essays*, Oxford 2020, 161-171.
- Ciasca, A., *Note sulla distribuzione di alcune ceramiche puniche maltesi*, *Bulletin Archéologique* 19 (1985), 17-24.
- Docter, R.F., Vella N., Cutajar, N., Bonanno, A., Pace, A., *Rural Malta: first results of the joint Belgo-Maltese survey project*, *BABESCH* 87 (2012), 107-149.
- Grottanelli, C., *Astarte-Matuta e Tinnit-Fortuna*, *Vicino Oriente* 5 (1982), 103-114.
- Iavarone, S., Olcese, G., *Le anfore Dressel 2-4 di produzione tirrenica: una proposta di progetto archeologico e archeometrico*, in G. Olcese (ed.), *Immensa Aequeora Workshop*, Roma 2013, 221-226.
- Hassam, S., *Post-Prehistoric pottery from the 1909 and 1959 excavations at Qlejgha tal-Bahrija*, in D. Tanasi, D. Cardona (eds.), *The Maltese Archipelago at the Dawn of History. Reassessment of the 1909 and 1959 excavations at Qlejgha tal-Bahrija and other essays*, Oxford 2020, 100-108.
- Lund, J., *Transport Amphorae as Evidence of Exportation of Italian Wine and Oil to the Eastern Mediterranean in the Hellenistic Period*, in J. Lund, P. Pentz (eds.), *Between Orient and Occident: Studies in Honour of P.J. Riis*, Copenhagen 2000, 77-99.
- Nigro, L., *Offerte e depositi votivi nel Santuario C3 del Kothon di Mozia nel IV secolo a.C.*, in S. Fortunelli, C. Masseria (eds.), *Ceramica attica da santuari della Grecia, della Ionia e dell'Italia*, *Atti Convegno Internazionale Perugia 14-17 marzo 2007*, Venosa 2009, 703-719.
- Piacentini, D., *Tas-Silġ (Malta): Paleografia delle iscrizioni su ceramica di periodo punico tardo*, in A. Ferjaoui, T. Redissi (eds.), *Actes du VIIème Congrès International des Études Phéniciennes et Puniques, Hammamet, 9 - 14 novembre 2009*, Vol. 3, Tunis 2019, 1595-1624.

- Quercia, A., *Typological and morphological remarks upon some vessel in the repertoire of pottery of Punic Malta*, in C. Sagona (ed.), *Ceramics of the Phoenician World: Collected Essays*, Leuven - Paris - Walpole 2011, 433-450.
- Ramón Torres, J., *Las ánforas fenicio-púnicas del Mediterráneo central y occidental*, Barcelona 1995.
- Sagona, C., *The Archaeology of Punic Malta*, Leuven - Paris - Walpole 2002.
- Sala, M., *Innovation, Eclecticism, and Cultural Entanglement in Second Millennium BC Lebanese Sanctuaries*, in C. Doumet-Serhal, A.M. Maila-Afeiche (eds.), *Tyre, Sidon, and Byblos. Three Global Harbors of the Ancient World. Proceedings of the International Symposium, Bristol 25-29 October Beirut 2017*, Beirut 2020, 147-161.
- Spagnoli, F., 2019, *Ritual practices, food offerings and animal sacrifices. Votive deposits of the Temple of the Kothon (Motya): a quantitative and distributive analysis of finds*, in S. Blackley, B.J. Collins (eds.), *Religious Convergence in the Ancient Mediterranean, Studies in Ancient Mediterranean Religions*, Atlanta 2019, 329-358.
- *Il Santuario di Ras il-Wardija: La prima campagna di scavi 2021 della Missione Archeologica a Gozo dell'Università di Roma «La Sapienza»*, *Vicino Oriente* 26 (2022), 21-42.
  - *Temples in the Sacred Area of the Kothon at Motya and Their Levantine Prototypes: Recent Discoveries by Sapienza University of Rome*, in N. Marchetti, M. Campeggi, F. Cavaliere, C. D'Orazio, G. Giacosa and E. Mariani (eds.), *Proceedings of the 12th International Congress on the Archaeology of the Ancient Near East. 06-09 April 2021, Bologna. Vol. 1: Environmental Archaeology. Hammering the Material World. Cognitive Archaeology. Modeling the Past. Networked Archaeology. Endangered Cultural Heritage*, Harrassowitz Verlag - Wiesbaden 2023, 855-877.
- Stoddart, S., Pace, A. Cutajar, N., Vella N.C., McLaughlin, R., Malone, C., Meneely, J., Trump, D., *Cultural landscapes from 2000 BC onwards*, in C. Malone (ed.), *Temple landscapes Fragility, change and resilience of Holocene environments in the Maltese Islands. Studies on Early Malta, the ERC-funded FRAGSUS Project, Vol. 1*, Cambridge 2020, 241-249.
- Tamassia, A.M., *Ras il-Wardija (Gozo). Lo scavo della I terrazza*, in M. Cagiano de Azevedo, C. Caprino, A. Ciasca, E. Coleiro, A. Davico, G. Garbini, F.S. Malilla, S. Moscati, B. Pugliese, M.P. Rossignani and A.M. Tamassia (eds.), *Missione Archeologica a Malta. Rapporto preliminare della Campagna 1965*, Roma 1966, 143-151.
- *Ras il-Wardija (Gozo). Lo scavo sulla III, sulla II e sulla I terrazza*, in M. Cagiano de Azevedo, C. Caprino, A. Ciasca, A. Davico, S. Moscati, G. Garbini, B. Pugliese, M.P. Rossignani (eds.), *Missione Archeologica a Malta. Rapporto preliminare della Campagna 1966*, Roma 1967, 87-111.
- Trump, D.H., *Malta. Prehistory and temples*, Malta 2004.
- Vella, H.C.R., *Juno and fertility at the sanctuary of Tas-Silġ, Malta*, in A. Bonanno (ed.), *Archaeology and Fertility Cult in the Ancient Mediterranean: First International Conference on Archaeology of the Ancient Mediterranean, Malta 1985, Malta 1987*, 315-322.



CONSIGLIO SCIENTIFICO-EDITORIALE  
SAPIENZA UNIVERSITÀ EDITRICE

*Presidente*

AUGUSTO ROCA DE AMICIS

*Membri*

MARCELLO ARCA

ORAZIO CARPENZANO

MARIANNA FERRARA

CRISTINA LIMATOLA

ENRICO ROGORA

FRANCESCO SAITTO

COMITATO SCIENTIFICO  
SERIE ATLANTE DEL VICINO ORIENTE ANTICO

*Direttore*

MARCO RAMAZZOTTI (Sapienza Università di Roma)

*Comitato di direzione*

MARIA GIOVANNA BIGA (già Sapienza Università di Roma)

LOREDANA SIST (già Sapienza Università di Roma)

PAOLA BUZI (Sapienza Università di Roma)

LEONARDO CAPEZZONE (Sapienza Università di Roma)

RITA FRANZIA (Sapienza Università di Roma)

ALESSIO AGOSTINI (Sapienza Università di Roma)

EMANUELA BORGIA (Sapienza Università di Roma)

GIANFILIPPO TERRIBILI (Sapienza Università di Roma)

ALESSANDRO DI LUDOVICO (Sapienza Università di Roma)

Opera sottoposta a peer review. Il Consiglio scientifico-editoriale, anche attraverso i comitati scientifici di serie, assicura una valutazione trasparente e indipendente delle opere sottoponendole in forma anonima a due valutatori ignoti agli autori e ai curatori. Per ulteriori dettagli si rinvia al sito: [www.editricesapienza.it](http://www.editricesapienza.it)

*This work has been subjected to a peer review. The Scientific-editorial Board, also through the scientific committees of series, ensures a transparent and independent evaluation of the works by subjecting them anonymously to two reviewers, unknown to the authors and editors. For further details please visit the website: [www.editricesapienza.it](http://www.editricesapienza.it)*



## COLLANA CONVEGNI

Per informazioni sui volumi precedenti della collana, consultare il sito:  
[www.editricesapienza.it](http://www.editricesapienza.it) | *For information on the previous volumes included  
in the series, please visit the following website: [www.editricesapienza.it](http://www.editricesapienza.it)*

59. **Metodi, applicazioni, tecnologie**  
Colloqui del dottorato di ricerca in Storia, Disegno e Restauro dell'Architettura  
*Arianna Carannante, Simone Lucchetti, Sofia Menconero, Alessandra Ponzetta*
60. **Nuovi studi di fraseologia e paremiologia**  
Atti del Primo Convegno Dottorale Phrasis  
*Maria Teresa Badolati, Federica Floridi, Suze Anja Verkade*
61. **Rappresentazione, Architettura e Storia**  
La diffusione degli ordini religiosi in Italia e nei Paesi del Mediterraneo tra Medioevo  
ed Età Moderna  
*Rossana Ravesi, Roberto Ragione, Sara Colaceci*
62. **Social Network, formazione del consenso, intelligenza artificiale**  
Itinerario di un percorso di ricerca di Beniamino Caravita  
*Anna Poggi, Federica Fabrizzi, Federico Savastano*
63. **Memorie, bussole, cambiamenti**  
Didattica e ricerca sugli studi delle donne e di genere  
*Annalisa Perrotta e Maria Serena Sapegno*
64. **Minorities and Diasporas in Turkey**  
Public Images and Issues in Education  
*Fulvio Bertuccelli, Mihaela Gavrila, Fabio L. Grassi*
65. **La città come istituzione, entro e oltre lo Stato**  
*Giuseppe Allegri, Laura Frosina, Alessandro Guerra, Andrea Longo*
66. **Nuovi paradigmi della filiazione**  
Atti del Primo Congresso Internazionale di Diritto  
delle Famiglie e delle Successioni  
*Vincenzo Barba, Ettore William Di Mauro, Bruno Concas, Valentino Ravagnani*
67. **Improving working conditions in platform work in the light of the recent proposal  
for a directive**  
*Stefano Bellomo, Domenico Mezzacapo, Fabrizio Ferraro, Dario Calderara*
68. **Eroiche fanciulle, sante bambine, cattive ragazze**  
*Anna Maria Gloria Capomacchia e Elena Zocca*
69. **Comunicare il processo penale**  
Regole, patologie, possibili rimedi  
*Chiara Gabrielli*
70. **Liber/Liberi**  
Libri, carte e parole nelle realtà carcerarie  
*Marta Marchetti, Pisana Posocco, Arianna Punzi*
71. **Costeggiando l'Eurasia / Coasting Eurasia**  
Archeologia del paesaggio e geografia storica tra l'Oceano Indiano e il Mar Mediterraneo  
Primo congresso di archeologia del paesaggio e geografia storica del Vicino Oriente antico  
Sapienza Università di Roma 5-8 Ottobre 2021  
*Marco Ramazzotti*







## Convegni

*Atlante del Vicino Oriente antico*



**L'**opera collettanea terza dell'Atlante del Vicino Oriente antico (= OCAVOA 3) raccoglie gli atti del 1° Congresso di Archeologia del Paesaggio e Geografia Storica che si è tenuto alla Sapienza Università di Roma (5-8 Ottobre 2021) ed è stata pubblicata con il contributo del PRIN 2022 (022BTKA9Y). Il volume presenta 34 ricerche internazionali di archeologia del paesaggio, di archeologia territoriale e di geografia storica sulle antiche culture interposte tra il Mare Arabico e il Mediterraneo centro-orientale, ai margini centro-occidentali dell'Eurasia.

**T**he third collective work of the Atlas of the Ancient Near East (= OCAVOA 3) collects the proceedings of the 1<sup>st</sup> Congress of Landscape Archaeology and Historical Geography held at the Sapienza University of Rome (5-8 October 2021) and was published with the contribution of PRIN 2022 (022BTKA9Y). The volume presents 34 international researches in landscape archaeology, territorial archaeology and historical geography on the ancient cultures interposed between the Arabian Sea and the central-eastern Mediterranean, on the central-western margins of Eurasia.

**Marco Ramazzotti**, insegna alla Sapienza Archeologia e Storia dell'Arte dell'Asia occidentale e del Mediterraneo Orientale Antichi, presso il Dipartimento di Scienze dell'Antichità dirige il Laboratorio di Archeologia Analitica e Sistemi Artificiali Adattivi, l'Atlante del Vicino Oriente antico, la Missione Archeologica della Sapienza nella Penisola Arabica e nel Golfo, e presiede il Corso di Studi in Scienze del Turismo Sostenibile presso la Facoltà di Lettere e Filosofia.



ISBN 978-88-9377-343-0



9 788893 773430



[www.editricesapienza.it](http://www.editricesapienza.it)

Opera diffusa in modalità *open access*  
e sottoposta a licenza Creative Commons  
Attribuzione – Non commerciale  
Non opere derivate (CC BY-NC-ND), 3.0 Italia